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EDUCATION

A MONTHLY MAGAZINE

DEVOTED TO THE SCIENCE, ART, PHILOSOPHY AND LITERATURE OF EDUCATION

FRANK HERBERT PALMER, A. M., EDITOR

CONTENTS

	PAGE
Salvage of the Non-Nordic. *Walter Scott McNutt, Ph.D.*	321
The Point of View. (Poem). *Nita Van Housen.*	332
High School Commercial Subjects as Entrance Credits to Collegiate Schools of Commerce. *R. G. Walters.*	333
Dwight Reasoning Test. *Charles A. S. Dwight, Ph.D.*	338
Shall We Employ the Direct Method in Modern Language Instruction? *F. D. Cheydleur.*	345
Emerson's Thoughts on Education. *Ada E. Davis.*	353
To a Teacher. (Poem.) *Alexander Louis Fraser.*	372
Impressions of the Washington Conference. *Henry Flury.*	373
Life. (Poem). *Harriet Rundle.*	375
American Notes-Editorial.	376
Book Reviews.	380

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EDUCATION

Devoted to the Science, Art, Philosophy and Literature of Education

VOL. XLV. FEBRUARY, 1925 No. 6

Salvage of the Non-Nordic

WALTER SCOTT McNUTT, PH. D.

FLORIDA STATE COLLEGE FOR WOMEN, TALLAHASSEE, FLA.

SOME American sociologists and psychologists maintain that the Nordic people are the supermen of humanity and an effort is being made by these advocates to establish the conception that the richest gems of civilization have been given to human society through the Nordic blood. But there is another side to this issue and it is this latter side that has called forth this investigation. Such men as Professor Bagley of Columbia University and his confrères are meeting these extravagant claims by a scientific study of the actual facts in the case and they have been and are now demonstrating that such a conception does not maintain. Taking the Caucasian and Mongolian races as a whole, in their several great historical scopes, one has just about as much native intelligence as the other.

Along with this super-Nordic tendency a type of superficial psychologists has developed whose sole possession of knowledge seems to be in an intelligence test. They are meeting some of the youth of our nation in institutions maintained by the people and founded for the people and after a thirty minutes' intelligence test saying to them this: "You do not have enough intelligence to make good in life and we will not have you in this institution." These freaks are unconscious of the fact that the so-called intelligence tests do not measure native ability but that they measure the complicated product of a

social environment. Professor Bagley's scholarly study of American intelligence based upon the army intelligence tests demonstrates that the men in the American Army were not a class of morons but that they were the product of an educational system and its social environment that had as its median a twelve-year mind. This splendid study of Professor Bagley's speaks for itself. We are giving it under Tables I and II. These tables were formulated by Professor Bagley as the basis for his discussion of this problem at the Ohio State Teachers' Association, Columbus, Ohio, 1923. The western states of Oregon, Washington, and Idaho in Table I give a high rank in intelligence and 26, 12, and 29 in school efficiency. Professor Bagley accounted for this discrepancy when he showed that many of the inhabitants of these states were of a very high percentage of college trained men and women from other states. I shall never forget the effect upon that great body of teachers when Professor Bagley said: "Fellow teachers, we should not despair over the American moron, but rather over an inefficient American school system."

TABLE I.

Comparison of Forty-one States as to Median Scores Made by White Recruits in "Army Alpha," with the Ranks of the Same States in School Efficiency in 1900 (Ayres' Ratings, all 10 Components).

STATE	Median Alpha Score	Rank in Intelligence (1918)	Rank in School Efficiency (Ayres, 1900)
Oregon	79.9	1	26
Washington	79.2	2	12
California	78.1	3	3
Connecticut	73.6	4	4
Idaho	73.5	5	29
*Utah	72.2	6	9
*Massachusetts	71.6	7	1
Colorado	69.7	8	6
Montana	68.5	9	8
*Vermont	67.5	10	18

*Ohio	67.3	11	10
*Maine	67.0	12	25
Nebraska	66.2	13	15
*Pennsylvania	65.1	14	13
*New York	64.5	15	2
*Iowa	64.4	16	21
Minnesota	64.0	17	19
Kansas	63.9	18	28
*Illinois	63.8	19	11
*Michigan	63.3	20	16
Rhode Island	62.9	21	5
*New Hampshire	61.9	22	24
*Missouri	59.5	23	27
South Dakota	58.3	24	23
North Dakota	57.1	25	20
*Wisconsin	56.5	26	22
*Virginia	56.3	27	34
*Maryland	56.2	28	17
*Indiana	56.1	29	14
Oklahoma	52.5	30	32
*Texas	50.9	31	31
New Jersey	48.7	32	7
*South Carolina	47.4	33	39
*Tennessee	47.2	34	33
*Alabama	46.3	35	40
*Louisiana	45.2	36	35
*North Carolina	43.2	37	41
*Georgia	42.2	38	36
*Arkansas	41.6	39	37
*Kentucky	41.5	40	30
*Mississippi	41.2	41	38

For the 41 states: Correlation coefficient, $r + .72$
Probable error, .05

*For 26 states with 55% or more of population native to state in 1910: Correlation coefficient, $r + .818$
Probable error, .045

TABLE II.

26 states with 55% or more of its population native to the state 1910, ranked according to school efficiency ('80, '90, '00, '10) and according to certain measures of present intelligence and efficiency.

STATE	Median School Ratings, '80, '90, '00, '10	Median Efficiency Intelligence Indices	Adult White Literacy 1920	Per cent A & B Scores Army Alpha (White)	Median Army Alpha (White)	Literary Digest Circulation 1922 (b)	Birthplace Present Leaders (Who's Who) (a)	Average Productive Efficiency 1919-20 (d)
Mass.	1	1	1.5	1	2	6	1	7
N. Y.	2	7	3.5	9	7	12	6	5
Iowa	3	8.5	3.5	7	8	7	9	9
N. H.	4	6	7.5	5	11	2	2	10
Ohio	5	4	9	2	4	4	7	6
Vt.	6	3	13	3	3	5	3	15
Mich.	7.5	11	5.5	11	10	10	10	2
Ill.	7.5	11	10	10	9	11	12	3
Maine	9	5	12	6	5	3	5	14
Wis.	10	11	5.5	12	13	13	8	1
Ind.	11.5	13	11	15	16	8	14	8
Penn.	11.5	8.5	7.5	8	6	9	13	4
Utah	13	2	1.5	4	1	1	4	13
Md.	14	14.5	14	16	15	14	11	11
Mo.	15	14.5	15	13	12	16	16	12
Ky.	16	24	23	23	25	21	17	23
Tenn.	17.5	18	24	17	19	20	20	20
Texas	17.5	17	16	18	17	15	22	18
Va.	19	16	20	14	14	17	15	19
Ga.	20	23	19	20	23	23	23	22
Miss.	21	26	17	25	26	26	24	26
La.	22	20.5	26	21	21	18	25	17
Ala.	23.5	20.5	21	19	20	24	21	24
S. C.	23.5	22	22	22	18	25	19	21
Ark.	25	25	18	26	24	22	26	25
N. C.	26	19	25	24	22	19	18	16

Correlations with schools							
'80 (c)	.88	.88	.86	.80	.88	.88	.74
'90 (c)	.90	.84	.89	.84	.84	.83	.71
'00 (c)	.83	.86	.85	.79	.76	.79	.77
'10 (c)	.77	.88	.80	.70	.71	.85	.78
Distribution of public libraries							
(1875)	.63				.82	.88	.69
(1885)	.72				.82	.91	.76
(1900)	.68	.82	.80		.83	.94	.77
Ratio, urban to rural population (1900)	.72	.81	.78		.80	.80	
Proportion of population in non-agricultural occupation 1900 (with median school ratings .94)	.83	.74	.81	.78	.74	.82	.81

Notes: (a) Proportioned to total population averaged for '50, '60, '70, '70, '80. (b) Proportioned to total population 1920. (c) 1st, 2d, 3d, 4th and 7th components of Ayres "index." (d) Value agricultural and manufactured products, 1919, divided by number people in agricultural and manufacturing pursuits, 1920.

Another stimulating study of this problem of measuring intelligence is being carried out by Prof. B. B. Breese of the University of Cincinnati. Professor Breese is America's pioneer in the use of intelligence tests and he seems to be the only American psychologist who has succeeded in writing an unprejudiced text-book in psychology. The jazz tendency was expressed at the University of Cincinnati and Professor Breese gave the faculty his rich experience with intelligence tests and an exceedingly interesting story of some twenty years of follow-up records of students whom he had tested. Professor Breese gives every student in his department a number of the various intelligence tests spread out through

their under-graduate and graduate work. These students are in turn followed up with a cumulative record card for the purpose of ascertaining their success in the work of the world. Some twenty years of study and experimentation of this outstanding psychologist at a great centre of learning bring no certainty that the high I. Q.'s will be the successful men and women in the work of the world.

Professor Breese is of the opinion that psychologists should not be influenced by thirty minutes of panacea psychology, but that they should make a rather extended study of life as it is lived. For him this means a study of the parents of children, their environment, the children, their environment, the family physician's knowledge of the family, the opinions of their friends in their environment, the opinions of teachers, the opinions of expert psychologists, the record of various intelligence tests, and the success of these subjects in the professions. After some thirty years of such investigation has been carried out by American psychologists, Professor Breese is of the opinion that possibly we will know enough to get a probable index, not certainty, of what a personality may achieve.

The *motif* of this article is just here, a type of education that does not exclude any American youth from the privileges of the dream of our progenitors: Schools of the people, by the people, and for the people shall never perish from the American soil. I want to stress the idea of *"All of the schools for all of the people."* I can do this in no better way than by quoting the editor of this journal, EDUCATION, when he said: "We want to express our disapproval of making exclusive standards that will make it impossible for any but geniuses to get by college entrance examinations. We want to honor the memory of teachers who have saved the intellectual lives of many who were discouraged and in danger. We want to plead for a democracy of learning."—EDUCATION, April, 1924, p. 489.

The editor of EDUCATION and the writer of this article have

no desire to discredit in any way the use of intelligence tests as instruments in an educational system, which has as its object the sympathetic engineering of all of the youth of our country to cultivate and use such capacities as they have in a progressive participation in the work of the world, which work must be done. And any work that must be done for human well-being is noble and the personality that puts his best into his work is a noble human being.

In order to engineer the youth of our land into this noble participation of human production we must return to the American ideal of education—schools of the people, by the people, and for the people shall never perish from the earth. This calls for a study and the engineering of personalities into active participation in community life and not the selection of a Nordic tree. This means that we must sift out jazz educators in the place of our American youth and return to such fundamental problems as child study, principles of teaching applied to various interests, methods of socialization, agencies in biological and social inheritance, and the engineering of human capacities into the production of human well-being.

To illustrate what we mean, there is in the United States Senate today a man who was saved by a broad-minded, large-hearted, conscientious professor in one of our American universities. The salvage of this backward, timid, uncouth boy—an international statesman now—whose recognition came through his moral, economic, social, educational, and political advancement of a great metropolis, is the type of work we are pleading for. And we are of the opinion that the teacher's function is to do this and when he fails to do it he has no right to a place in an institution that was founded for this purpose and for which purpose it is being maintained.

We are pleading for thousands of young men and women in America who have never had a square deal in life, and for those who are discouraged because they did not show themselves in a thirty minutes' pocket-psychology-test to be of the Nordic strain. It is not the high I. Q.'s who win in every in-

stance in life, but rather the youth who is stimulated by some noble-spirited teacher out of his timid, self-depreciatory nature to self-confidence and an everlasting stick-to-itness in the acquisition of an ideal.

Our great men of the past as well as the present generation point back with pride to such salvage work. The Honorable Wm. Howard Taft when inaugurated President of the United States had by his side a noble, sympathetic, broad-minded teacher from the Cincinnati public schools whose salvage work lifted him from a mere street lad with no high aspirations in life to a youth with an ideal indelibly imprinted in his mind which ultimately led to the highest honor a grateful nation could bequeath to a good and noble son. America needs human engineers of this type in the school room. The basis of such an engineer rests in a knowledge of subject matter in relation to life, the mastery of psychology and the psychology of teaching, a sane philosophy of life and human values, and a deep abiding love even for the unkempt children in our classes. This knowledge and sympathy enables one to praise in such a way as to stimulate the energies of children in their maximum output in the creation and maintenance of habits of good citizenship.

The first step in direct salvage work is to think in terms of the student. We have been thinking in terms of subject-matter in the place of the development of a human personality. In the place of standardizing subject-matter we must study the stages of mental maturity of students and the kind of subject-matter adapted to these stages of growth. The sacred thing is the student; and it is not sacrilegious and criminal to leave out a few facts in the subject-matter which have no bearing on the development of a human personality.

In thinking in terms of the student we should take into consideration both the physiological and the psychological traits.* Some of the principal characteristics of the former are enumerated below.

* Kirkpatrick, Fundamentals of Child Study.

1. The quick functioning of the higher nervous centres.
2. Excess of energy and restlessness.
3. At other times laziness and a distaste for any kind of physical effort.
4. At other times excessive physical activity.
5. The completion of physical co-ordinations.
6. Alternate periods of both rapid physical and mental growth.
7. Very awkward general co-ordinations at times.
8. At other times readily functioning of the specific co-ordinations.
9. Rapid increase in the size of the heart and blood pressure.
10. The maturing of the sex organs which produce exceedingly important organic changes.

The principal psychological traits may be considered under the following classification.

1. The rapid and permanent habit-formation period. This includes the mental, æsthetic, emotional, moral, and religious.
2. The rapid development of instincts. The social, individuality, self-assertion, sex attraction, rivalry, adventure, romance, combative, maternal, leadership, loyalty, display, teasing, and imaginative constructiveness.
3. Fickleness or uncertainty of school subjects that should be selected or vocations that should be followed.
4. The tendency to be rash, stubborn, meek, hysterical, cool, indifferent, self-contained, bold, bluffing, evading, taking long chances, highly susceptible to suggestion, and to follow vivid imagination.
5. The mental characteristics. Sceptical of the established order of things, alertness and interest in life and things, theoretical and abstract interests, empirical interests, religious interests.

When we sum up the characteristics of both the physiological and psychological tendencies of the child we find a general instability of the central nervous system and an enormous

burden placed upon the circulatory system. And when the nervous system is excited a rapid blood supply accompanies this excitement. Just an ordinary situation is likely to arouse nervousness and the accompanying rapid blood supply which makes it impossible for the youth to make a satisfactory normal response. If the teacher is ignorant of this fact the salvage of the student is impossible.

Adolescent embarrassment is caused by the rapid growth of the youth with its accompanying awkwardness and general lack of co-ordination. He should never be singled out in the class or group for this reason. And if he is singled out he will do things to cause the class to laugh with him to relieve the embarrassing situation. This always causes confusion and it is followed by bungling responses. If the teacher does not understand the situation of the youth these bungling performances are compared with skilful performances of other times and the conclusion drawn is that the pupil is trying to "show off" and make the teacher ridiculous.

The mental blankness, called star gazing by a teacher of my youth, is caused by the maturing of the sex organs which produce sudden deep-seated organic disturbances that throw the whole organism in upon itself. During this time the pitiful uncouth youth gropes for the understanding of his own mystery, while the organism struggles to readjust itself. The outside world is shut out until the youth gets his external stimuli again and reestablishes his mental connections before the gap of mental blankness disappears. Shall we save such a youth or shall we take his I. Q. and let him go? The I. Q. is the easy way, but is it the sensible way? This mental blankness discourages the individual and causes intense suffering from organic shock. During these experiences life has very little to offer such a youth, and as a result of this, self-depreciation follows and this leads to moroseness, distraction, depression, discouragement, and failure. This is not the place for the I. Q. but it is the place for a knowledge of physiology, human anatomy, psychology, and subject-matter in its rela-

tion to life. The demand of human society seems to be the annihilation of this jazz type of education which is so characteristic of an effervescent, supercilious, immediate-present, visible-results, and cash-value outlook on life.

So far we have been considering salvage work in the classroom, but our work does not stop there. We must love and engineer these uncouth, timid youth into a social participation in their community life by means of the social agencies of the community. The teacher should co-operate with such social agencies as the Boy Scouts of America, the World Scouts, The Girls' Scout Movement, The Big Brother Movement, The Big Sister Movement, and the Federal Club Movement. We want to urge this co-operation of the school with all agencies for the socialization of education. We want to educate by society, in society, and for society in order to save the state. The state is an organism and education must be for the whole organism and not the selection of a Nordic tree. The economic stress—every man getting money for himself and forgetting others—calls for social education if the state is to be saved. Man has an obligation to his fellows and he must be taught to realize this obligation in the public schools.

Our institutions should not be merely places of learning; they should have as their chief object the adjustment of the child's conduct to social needs. We shall never be able to solve the questions of capital and labor, and social obligations to one another until our schools produce men and women who shall be social in their natures. And if we do this we must lay stress upon the development of the social nature of every living human being as it passes through the portals of our public schools. The individualistic, autocratic, and Nordic-selecting teachers must reform or be excluded from institutions designed and supported by a people who want a democracy of opportunity and learning. Knowledge is not something to be hoarded by a selected few. The hoarded gold does no one any good. It is the gold that is in circulation that helps the nation. So with education, it is the knowledge

of the masses at work in civilization that makes the world better and happier. Democracy in education means that education should be used as a social instrument by which society builds up society and not a selected group. We have confidence in the American ideal of education and we believe that America's progress will continue to be found in the average intelligence and socialization of all of her people rather than in a Nordic tree.

The Point of View

"Listen, my friend," said the cynic one day,
"When I make a world I'll have it this way;
I'll have no one slowly starving for bread,
I'll have no one thinking he'd better be dead,
I'll have no one bitterly cursing his God
Because for too long he's been under the rod.
I'll deal every man enough and to spare,
I'll banish all ills and dispel every care,
All honest endeavor I'll crown with success,
All fraud and injustice I'll quickly suppress.
To tell you the truth, my world shall be
Of its present evils completely free."

"Now listen, my friend, your world would be
Quite impossible for a man like me;
I want a place to struggle and fight,
I want a chance to let in the light,
I want to stretch forth a helping hand
To steady some one who scarce can stand,
I want to divide my crust of bread,
To tenderly soothe an aching head,
I want to espouse a cause that's true—
Work for it, live for it, die for it, too.
To tell you the truth, my world must be
In desperate need of a man like me."

—Nita Van Housen,
Sioux City, Iowa.

High School Commercial Subjects as Entrance Credits to Collegiate Schools of Commerce

R. G. WALTERS, HEAD OF THE DEPARTMENT OF COMMERCE,
GROVE CITY COLLEGE, GROVE CITY, PA.

At the time Grove City College inaugurated a course in commerce five years ago, a liberal policy with regard to entrance requirements was adopted, which policy has been retained with slight modification. Investigation revealed that a small number of graduates of high school commercial courses, a little less than ten per cent according to government statistics then available, entered college. We decided to encourage this class of students to continue their education, and accordingly required fifteen units for entrance, of which seven units only were specified, as follows:

English	3 units
Language other than English,	2 units
Mathematics,	2 units

The need for English is apparent, and needs no explanation. The work in foreign language was required because the government had requested that we give attention to training for foreign trade service, and because business as a whole is taking on more of an international aspect. As to mathematics, it must be remembered that even the simplest double-entry bookkeeping is applied algebra; that the principle of debits equaling credits is but the expression of an algebraic equation; and that it is absolutely impossible to grasp the intricacies of depreciation, annuities, and amortization without a knowledge of at least elementary algebra.

Eight of the fifteen units for entrance could thus be elective, and among these might be included any of the commercial subjects. No credit was given, however, for more than

two years' work in bookkeeping or shorthand, nor for more than one year's work in typewriting.

During the year 1922-1923 approximately twenty-five per cent of our enrollment of 150 commerce students had completed high school commercial courses. How well they have done in college I shall discuss in another paper. What I wish to emphasize at this point is that nearly half the high school commercial graduates who apply, fail of admission because of inadequate preparation, and this in spite of our liberal entrance requirements.

Let us see whether the plan of admitting commercial students to a collegiate commerce course is feasible, and if it is why so many of those applying fail to be admitted. It is now generally conceded that the following commercial subjects are basic in nature and should be required of all enrolled in secondary commercial courses:

Penmanship,	1 year
Commercial Mathematics,	1 year
Bookkeeping,	1 year
Commercial Geography	1 year
Commercial Law	½ year
Elementary Economics	½ year

It is also admitted that the following commercial subjects should be elective:

Shorthand,	2 years
Typewriting and Office Practice,	2 years
Advanced Bookkeeping,	1 year
Salesmanship and Advertising	2 years
Business Organization,	1 year

With the modern idea of specializing in general business and bookkeeping, secretarial, or retail selling work during the last two years of high school, the average student would probably carry the following commercial electives:

Secretarial students:

Shorthand	2 years
Typewriting and Office Practice,	2 years

or a total of nine units of required and elective commercial work.

General business students:

Advanced Bookkeeping	1 year
Business Organization	1 year

or a total of seven units of required and elective commercial work.

Retail students:

Advertising and Salesmanship	2 years

or a total of seven units of required and elective commercial work.

The average high school of the country requires sixteen units for graduation, exclusive of music and physical training. This would enable commercial students to carry either seven or eight units of non-commercial work, including English, mathematics, foreign language, science, or social studies, more than enough to enter commercial graduates in all but a few collegiate schools of commerce.

What, then, is the reason for commercial graduates being unable to meet such liberal entrance requirements? During the past three years I have studied the application blanks of all students desiring to matriculate in the Course in Commerce at Grove City, and have also investigated over two hundred high school commercial courses of study. This has led me to the following conclusions:

First. Too many high schools still require shorthand, typewriting, and advanced bookkeeping of all commercial students. Surveys made in New York, Pittsburgh, Cleveland, Rochester, N. Y., and other cities, show that a comparatively small percentage of commercial wage earners may be classed as bookkeepers or stenographers. The majority of commercial students leaving high school will enter business as general clerks, sales people, machine operators, filing clerks, mailing clerks, or shipping clerks. Educational authorities, therefore, such as the Pennsylvania Department of Public Instruction and the Federal Board for Vocational Education, are advocating a

differentiation in the commercial course during the last two years of high school work. This allows students to specialize along the particular lines for which they are best fitted, and at the same time relieves the pressure on the course of study by eliminating unnecessary subjects. As a consequence, students are enabled to elect a greater range of non-technical subjects.

Second. In some high schools three or even four years are spent upon the clerical subjects, shorthand, typewriting, and bookkeeping. From a very careful study of published courses, I find that the actual standards in shorthand and typewriting are generally no higher in schools devoting three or four years to them than are the standards in schools covering the work in two years. Students are frequently forced to begin the study of shorthand, for instance, before they have had sufficient training in English. Moreover, the dragging out of a subject over three or four years frequently indicates inefficient teaching; it tends to create time-wasting habits in students; makes a monotonous program of studies; and narrows the training of the prospective business man or woman to strictly clerical subjects. For not only are mathematics, science, language, and social subjects forced out of the curriculum by this waste of time on clerical subjects, but even commercial geography, commercial law, economics, business organization, advertising and selling are frequently eliminated. Let it be understood that I am not advocating the lowering of standards in clerical work, but that I am protesting against the waste of time so frequently apparent.

Third. I find in a few cases that school authorities have arbitrarily limited the field of electives for commercial students. In other words, the course of study may be well planned so far as the commercial subjects are concerned, and an opportunity may be given to elect non-commercial subjects, but only a few academic subjects are offered. In some cases language is not included among the electives, in others science is not included, and in still others mathematics.

I am ready to concede that at present ninety per cent of our high school commercial students are not going to college, and it will probably always be true that the majority of commercial students will enter business immediately after graduation. But on the other hand it must be remembered that the notion that commercial students do not go to college is the natural result of the high school commercial course having been established before the collegiate school of commerce. Commercial teachers and commercial students alike have looked upon the high school commercial course as the last word in training for business. But the advent of the collegiate school of commerce has changed all this. Not all high school commercial students select the business course because of financial inability to go to college, nor because they are looking for a snap, but many choose it because they are interested in business as a life work. As we find collegiate training for business becoming more popular, we shall also find an increasing number of high school commercial graduates knocking at the doors of our higher institutions. We must not plan our high school courses so as to neglect in any way the ninety per cent of commercial students who are going directly into business. But are we fair to the ten per cent who may desire to continue their special preparation in college?

Dwight Reasoning Test

FORM A.

(VALID AND INVALID ARGUMENTS.)

(*A Test for College Freshmen or Sophomores.*)

CHARLES A. S. DWIGHT, PH. D., KEUKA PARK, N. Y.
HEAD OF THE DEPARTMENT OF EDUCATION, KEUKA COLLEGE.

A. Write your last name here .....
B. Write your first name here .....
C. What is your age?
D. Where did you prepare for college?
E. How many years have you attended school?
F. Have you ever studied logic?

This is a test in discrimination between valid and invalid arguments. False judgments are frequent, says Schopenhauer, false conclusions very rare. Look well both to premises and conclusions, and to the grounds of all inferences. Fallacies are either formal, where there is an error in the structure of the argument, or material, where one of the premises is untrue. The student is in this case, however, asked not to classify but to detect the fallacies that may exist in the sentences on the next page. In the case of valid arguments simply put an "X" in the blank space at the right of the sentence; in other cases, briefly state the nature of the fallacy, or the reasons for disapproval of the argument.

You will be allowed 60 minutes for this test. Distribute your time as evenly as possible over the questions.

DO NOT TURN THE PAGE UNTIL TOLD TO DO SO.

1. A vacuum is impossible, for if there is nothing between two bodies they must touch. ( )

2. All mammals are vertebrates: the whale is a mammal: therefore the whale is a vertebrate. ( )

3. Everyone desires happiness: virtue is happiness: therefore everyone desires virtue. (Aristotle.) ( )

4. All that glitters is not gold: tinsel glitters, therefore it is not gold. ( )

5. All the angles of a triangle are equal to two right angles: ABC is an angle of a triangle: therefore ABC is equal to two right angles. (✓)

6. No planets are fixed stars: some round bodies are planets: therefore some round bodies are not fixed stars. ( )

7. We can see through a glass because it is transparent. ( )

8. A man who was accused of being a "somnambulist" defended himself of the gentle accusation by saying: "I am not a somnambulist: I am a barber." ( )

9. Many things are more difficult than to do nothing. Nothing is more difficult to do than to walk on one's head. Therefore many things are more difficult than to walk on one's head. ( )

10. All material substances gravitate: all metals are material substances: therefore some metals gravitate. ( )

11. An Athenian mother (according to Aristotle) said to her son, "Do not enter into public business, for if you say what is just men will hate you, and if you say what is unjust the gods will hate you." How may this argument be retorted? ( )

12. All vsible bodies shine by their own or by reflected light. The moon does not shine by its own, therefore it must shine by reflected light. ( )

13. If a man is not against me he is for me. This man has shown no sign of hostility, therefore I shall treat him as a friend. ( )

14. A vessel will float if the specific gravity of the material of which it is constructed is less than that of water. The specific gravity of wood is less than that of water, therefore a wooden vessel will float. But the specific gravity of iron is greater than that of water: therefore an iron vessel will sink. ( )

15. Because the poor who have cows are the most industrious the way to make them industrious is to give them cows. (Malthus.) ( )

16. All stars are self-luminous: all planets are not self-luminous: therefore no planets are stars. ( )

17. If the study of logic furnished the mind with useful facts it would deserve cultivation, but it does not furnish the mind with useful facts, therefore it does not deserve cultivation. ( )

18. A singular proposition is a universal one, for it applies to the whole of its subject. ( )

19. Only a genius could have performed this task: this man has performed it, therefore he is a genius. ( )

DWIGHT REASONING TEST

FORM B.

(DEFECTIVE ARGUMENTS)

(A Test Suitable for College Freshmen who have never studied Formal Logic.)

CHARLES A. S. DWIGHT, PH. D., KEUKA COLLEGE.

A. Write your last name here .....

B. Write your first name here .....

C. What is your age?

D. Where did you prepare for college?

E. How many years have you attended school?

This is a test in reasoning, involving a criticism of arguments. The argumentation of all people occasionally, and of some persons quite commonly, is faulty—either defective in terms, contradictory in statement, or elusive in meaning. In life and literature, from the days of the Greeks, fallacies, "sophisms" (which have been defined as "intentional fallacies"), and what the Schoolmen called quiddities, have abounded. On the next page will be found certain statements of this general character. Analyze these paragraphs, and, in your own words, point out briefly in what respects each one is defective, inconclusive, or evasive. The last five arguments (which come down from the Greeks) are in the nature of catches—show, if you can, the way out.

Before beginning, consider the following example of an inadmissible argument: Good workmen do not complain of their tools; my pupils do not complain of their tools; therefore my pupils are good workmen. The conclusion here does not follow, because the class of "good workmen" is not said to exhaust the class of those who "do not complain of their tools" (in logical language the latter is not "distributed") and accordingly there may be *some* uncomplaining persons, pupils or others, who are outside the group "good workmen."

The statements which follow may, for the average student, represent a scale of increasing difficulty.

You will be allowed 60 minutes for this test. Try the questions in the order in which they are given, and leave those which prove too difficult.

DO NOT TURN THE PAGE UNTIL TOLD TO DO SO.

1. All Romans are courageous. Cæsar is courageous.
2. Some birds are animals: some fish are animals: therefore some fish are birds.
3. A college student "goes to the bad": therefore colleges are nurseries of vice.
4. Smith loves good stories: therefore he loves good stories about himself.
5. An apple falls because of the law of gravitation.
6. You are not what I am: I am a man: therefore you are not a man.
7. Two and three are even and odd: five is two and three: therefore five is even and odd.
8. All great musicians practise every day: I practise every day: therefore I am a great musician.
9. Improbable events happen almost every day: events which happen almost every day are probable events: therefore improbable events are probable events. (Dotterer.)
10. He who is most hungry eats most: he who eats least is most hungry: therefore he who eats least eats most.
11. This stove saves half the ordinary amount of fuel: therefore two such stoves would save it all.

12. It either rains or it does not rain: it does not rain: therefore it rains.

13. Is a man bald who has so many thousand hairs? No? Then, if the number of hairs be constantly diminished, is a point finally reached when he becomes bald by the subtraction of a single hair? If not that, then what?

14. How many grains are required to make a heap of sand? One, two, three, four—or how many?

15. Epimenides, the Cretan, says that all Cretans are liars. He is, therefore, himself a liar. Hence what he says is not true, and the Cretans are not liars. But if so, his statement may be accepted, and they are liars—and so on, *ad infinitum*. Sophism of the *pseudomenos*. (The Liar.)

16. The arrow can never reach its mark, since a moved body *is* in every instant in some one point of its track: its movement in this instant is then equal to zero: but from ever so many zeros no real magnitude arises.*

17. Achilles can never overtake the tortoise, for, since the former in every interval or subdivision of time must first reach the point from which the pursued simultaneously starts, it follows that the latter will always be in advance, though by an interval which becomes constantly smaller and approaches a minimum.*

DWIGHT REASONING TEST
FORM C.

(ABSURDITIES TEST—ALTERNATE TITLE—ILLOGIC TEST)

(*A Test for High School "Seniors," College Freshman or Sophomores.*)

CHARLES A. S. DWIGHT, PH. D.
HEAD OF THE DEPARTMENT OF EDUCATION, KEUKA COLLEGE.

A. Write your last name here .....
B. Write your first name here .....
C. What is your age?
D. Where did you prepare for college?
E. How many years have you attended school?

* From Zeno of Elea, as stated by Windelband.

Many statements made in ordinary conversation or writing are illogical, in that they contradict universally accepted "laws of thought," and others could (if there were such a word) be described as *a*logical, because they are loosely constructed, irrelevant, or palpably absurd, so that they seem *apart from* any rational discourse. A number of examples of such irrelevancies, quibbles, or (so to speak) logical nonentities are presented on the next page. State briefly in each instance whether any element of rationality appertains to the argument, wherein the contradiction, or the lack of connection, lies, or what statements are hopelessly non-rational.

You will be allowed 60 minutes for this test. Distribute your time as may seem best over the questions, if possible saying something in your own words) about all. If puzzled, do not stop long over any particular statement, but pass to the next, going back, if there be time, to the baffling paragraph.

DO NOT TURN THE PAGE UNTIL TOLD TO DO SO.

1. A man who sells a penknife is not necessarily an ironmonger. (Dr. S. Johnson.)
2. Have you left off beating your mother?
3. Nothing is better than wisdom: dry bread is better than nothing: therefore dry bread is better than wisdom.
4. Night must be the cause of day, for it invariably precedes it.
5. All the trees in the park cast a deep shade: this is one of them, therefore this tree casts a deep shade.
6. What a man walks he tramples on: a man walks the whole day: therefore he tramples on the day.—Aristotle.
7. He that can swim needs not despair to fly: for to swim is to fly in a grosser fluid, and to fly is to swim in a subtler fluid.
8. An authoress wrote a book to prove that to wear false hair is to tell a falsehood.
9. Every day has twenty-four hours: yet the days are longer in summer than they are in winter.

10. What you bought yesterday you ate today: you bought raw meat yesterday, therefore you ate raw meat today.—Aristotle.

11. Which has more legs, one pig or no pig? No pig—for a pig has four legs, and no pig has six legs.

12. A small boy who was reminded that he had been told to "stop making that noise" replied that he was not making that noise any more, but another just like it.—Bode.

13. Bishop Wilberforce was showing the beauties of Torquay to a young lady fresh from town, who enthusiastically exclaimed: "This is just like Switzerland!" "Exactly," replied the Bishop, "only in Switzerland there is no sea, and here there are no mountains."

14. Is virtue circular?

15. A person contended that a dress folded up tightly weighed more than a loosely folded one, and had trunks made large so as to diminish the charge for freight.

16. An Irishman charged with an offence by three witnesses who had seen him do it proposed in defence to call thirty witnesses who had not seen him do it.

17. The public are a parcel of blockheads, and all blockheads are critics, and all critics are spiders, and spiders are a set of reptiles that all the world despises.—Goldsmith.

18. Pericles said of his son's dog, Azor: "Azor rules my boy, my boy rules his mother, his mother rules me, I rule Athens, Athens rules Greece, and Greece rules the world—wherefore Azor is the ruler of the world."

19. A tribesman came to an Arab to borrow a rope. The Arab declined to give it to the man, saying that he needed it to tie his milk with. "But you don't tie milk with a rope!" pleaded the applicant. "My friend," rejoined the Arab: "when you don't want to do a thing one reason is as good as another."

20. The biting fly gets nothing by alighting on the back of the tortoise. (Ashanti proverb.)

(Illustrate this by citing two examples from above list.)

Shall We Employ the Direct Method in Modern Language Instruction

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I

LAST July and August the Summer Schools of the Universities of Illinois, Chicago, and Michigan were fortunate in securing as lecturer Mr. H. E. Moore, senior language master of the Isleworth county school, London, England, a scholarly and interesting exponent of the direct method in modern language work. From the first to the last of his seven addresses on the subject it was very evident that this gentlemanly representative of the English schools, sent to America by permission of the Minister of Education, was eminently fit by temperament, training, and experience for carrying on his chosen profession and for presenting his theories and methods of instruction to others. While the reviewer must take exception to the English Master's main thesis, he wishes to state in the very beginning that he is in full sympathy with many of his ideas. If all our high school and college modern language teachers, whatever their particular brand of methodology might be, were as well equipped for their work as Mr. Moore, as resourceful, enthusiastic, interesting, inspiring, and tireless, we would need to have no fear as to the result of our instruction being sound and worth while. There can be no doubt that somewhat different goals would be attained, but they would all be on the right side of the educational balance sheet. A real teacher, while not disdaining any helpful guides, is bigger than any method and Mr. Moore is bigger than his. Readers of EDUCATION and other reviews, whether followers of this type of

teaching or some other form, may find valuable suggestions in Mr. Moore's exposition of his views, which is here briefly summarized.

In his first lecture, entitled the Direct Method, the visitor from London pointed out that there are several accepted aims in modern language work: first, to teach the foreign language with little or no use of the mother tongue; second, to impart it by direct connection with objects and living ideas; and third, to present it as an immediate association between experience and expression. These statements were made clear by numerous explanations, devices, charts, pictures, drawings, and so forth, all more or less familiar to experienced teachers in this country.

Any one opposed to the use of phonetics in modern language instruction, according to the lecturer, belonged to the middle ages. He emphasized in this connection the importance of oral and aural training, but declared the imitative method with the teacher as model a fallacious one. Mr. Moore explained and illustrated briefly the formation of the vowel sounds, following in general the scheme of the ordinary phonetic charts, and then spoke of an important experiment carried on abroad for obtaining more accurate information on this subject. As an outcome of this research work, which consisted of taking thousands of X-ray pictures of people talking French correctly to determine thereby more exactly the position of the vocal organs in the formation of sounds, a new vowel chart has been made. *Les Sons du Français* by D. Jones, Cambridge University Press, shows some of the results of this investigation.

As might be expected, Mr. Moore attacked the use of grammar as an end in itself rather than a means to an end, and he stressed the learning of a language as having to do with habit formation and not so much with rules of grammar. In this respect, he thought, our language teaching methods are in constant need of revision. He advocated the inductive plan of selecting and comparing as many examples as possible

and then arriving at the principle in preference to the opposite scheme, the deductive idea so frequently employed, that of learning the rule first and applying it to the examples afterwards. He also emphasized the desirability of keeping words, phrases, and sentences in their natural setting, of learning and drilling on the vocabulary in its context. Here the speaker contrasted the practice of the most progressive schools in England with that which obtains in the majority of present-day schools in his country and in our own, and supported his criticism of the backwardness of most secondary institutions by numerous citations from English, French, and American writers on the subject.

Just as the English Language Master opposed the grammar method, so too did he object to the use of translation in class work and in examinations.

"Translation," he said, "is not an aid, but a positive hindrance in the school study of modern languages. The coming advance in our field will be along the lines of the direct method. The whole teaching world in our specialty is suffering from its dead language traditions." Translation should be relegated to professionals who make a living by it, and this concerns only a small number. If this exercise should be employed at all in the class room, it should supervene and not intervene in the regular work. Furthermore, he maintained that foreign correspondence was answered directly in the mother tongue and hence there was no need of translation there. As was his wont for all his claims, Mr. Moore did not fail to speak of his own experience and to quote authorities sustaining this particular point about the alleged inadequate results of the translation system. He advanced several substitutes for translation such as definite questions and answers in the tongue studied on the contents of the text. Backwardness in this phase of the instruction was attributed to the greater difficulty of the direct method for the teacher and also to the earlier results obtained by the translation system. Mr. Moore then spoke of the advantages to be gained from

free compositon and dictation, both of which are very little used in this country.

One of the most suggestive and stimulating lectures of the series was that on literary and dramatic work. A warning was sounded by the visitor against the selection of material above the heads of the students; good literary texts and works valuable from the informative point of view should be chosen. In this connection the speaker believed that the teacher should explain to his students the professional and vocational use of his courses, and he stressed the possibilities of extra-curricular activities. These latter are many and varied, such as an individual reading course based on a well planned outline, the school library and its equipment, collections of pictures, lantern lectures, foreign language clubs, plays, and international correspondence. In our larger high schools, colleges, and universities many of these practical ideas and devices are frequently used and are an asset in intensifying the interest in our modern language work. However, we fear that in most of our secondary schools too little attention has been paid to such auxiliaries in the mastering of a foreign tongue. Mr. Moore spoke also of the exchange of French and English students during vacation time between schools of the two countries, which could not be imitated in the United States because of the obvious difficulty arising from the great distance involved.

The advantages of the gramophone as a supplement to the instructor were well illustrated in Mr. Moore's sixth lecture. He demonstrated in a forceful and interesting manner the possibilities of a good phonograph for practice exercises in phonetics and diction. Typewritten copies of a well selected program made up of folk-songs, ballads, dialogues, fables, and dramatic pieces were distributed among the auditors. As the London language master truly pointed out: "the records give intonation, tempo, shades of expression, and variations in loudness as well as pitch, speed, and the selection of words for emphasis; and thus with the printed program they com-

bine aural and visual training for the student." Mr. Moore employed, he said, these records in his own classes and found them helpful in developing an appreciation of the range and art of the French language and literature. The records were planned to serve for home work as a preparation for the master's instruction at school and also as a help in memorizing pieces. The phonograph has been utilized in this country as a laboratory tool in the study of modern languages in such places as Williams College, the University of Chicago, and a few other places, but not widely to the reviewer's knowledge. Some initiative in this direction has been shown by the producers of the Cortina Phonographic Records for the Study of Modern Languages, and other firms have put on the market phonographic records of elementary exercises such as those found in Fraser's and Squair's *New Elementary French Grammar.* These are a beginning, but they have one inherent weakness: they lack life. Something simpler but more on the plan of Rosset's *Exercises Pratiques d'Articulation et de Diction,* records of which used to be made by Pathé, Paris, is to be recommended for elementary and intermediate school or college work. If Mr. Moore's own records could be put on sale here, they would furnish the teacher and student an ideal set.

The last and the most delightful of Mr. Moore's series of lectures was devoted to a song recital given by himself and unaccompanied. Whenever possible, the English master acted the part suggested by the content of the piece, which gave life and vim to the whole program. One of his constant theses in his addresses was that "Melody helps memory" and there can be no doubt about his being right in the matter. The pity of it all is that this auxiliary to language instruction, so rich in possibilities, is so little employed in our secondary and higher institutions except in our *Cercles français* and our *Maisons françaises* and similar organizations for the other modern languages in some colleges and universities. Mr. Moore's program consisted of a wide variety of selections taken from his own *La France qui Chante*—60 songs—pub-

lished by George G. Harrap and Company, Ltd., London. These songs were collected by the author during numerous journeys to France covering the past quarter century. There were lullabies, children's games, popular airs, Christmas carols, trade songs, military marches, etc. Many of them have hitherto never appeared in print, but all of them are characteristic of French life and manners and have, as their collector and interpreter remarked, the virtue of being infectious. "These songs," said Mr. Moore, "have proved acceptable in my own teaching, and I have sung them to students, teachers, and lovers of French in several countries."

II

It would be impossible to consider fully in a short paper of this nature all of the principal pros and cons of the direct method as presented by Mr. Moore. Moreover, the subject is not new either to readers of the *Modern Language Journal* or of other padagogical reviews devoted to our work. Countless articles and many books have been written on the methodology of our subject* and the Jeremiads have not yet ceased and perhaps they should not, for we are yet far from the Promised Land in our field, and the sins of omission are probably as bad as those of commission. However, out of our groping for light, out of our heated discussions and calmer deliberations, out of the battles we have waged over the grammar, the natural, and the direct methods of teaching, there has been gradually evolving and crystallizing a certain consensus of opinion and a concerted action in practice that combine the best elements of all three of the above methods and which may be called the eclectic system. While it is true that some of the men who have exercised considerable influence in shaping the policies of the New York State Regents system, the College Entrance Examination Board, and the *Syllabi of Four Year Courses in French, German, and Spanish for High Schools* (a report made by a committee appointed by the Modern Language Teachers' Associations of the Middle West and

* For bibliography, see Handschin's "Methods of Teaching Modern Languages."

South), might be called advocates of the direct method, the dominant tendency of all these bodies appears to point towards the eclectic system. In spite of the alluring attractiveness of Mr. Moore's thesis and the theoretical cogency of his arguments—and, we might add, those of all other pure direct methodists—the writer believes that for all practical and cultural purposes the eclectic scheme is nearer to a solution of the modern language problem in this country than his own, that is to say, he does not think the unmixed direct method the most workable for the mass of our institutions and this for three fundamental reasons.

First of all, the average American school does not and can not devote enough time to modern language study to allow the introduction and development of the six-year course advocated by Mr. Moore for the accomplishment of his aims. Even if this were done, the problem of the shifting school population in the United States would present almost insuperable difficulties, unless the method of language teaching were universal. Mr. Moore himself, when asked how to make a direct method program for a shorter period than his own, replied frankly that he did not think the idea feasible, nor did he believe his plan likely to succeed in college. As a matter of fact, I have no doubt that it can be worked on a modified scale in some of our better private institutions and even in public schools under exceptionally superior conditions.

Second, most American instructors agree that a good reading knowledge of the foreign tongue is the first great desideratum, whether or not they concur in their opinion as to the best way of producing that result. Now any teacher in this country acquainted with the actual practice that obtains in most secondary and higher institutions knows that the great majority of students do not continue beyond the second year in the language, probably not more than 30% of the total number go on with the third year, and a swiftly diminishing number with the fourth and fifth years. This state of affairs is brought about partly by the claims of other legitimate elec-

tive subjects on our students' time, partly by the requirements of our professional schools, to present only two of the commonest causes for this dropping off after the second year. Could we segregate from the beginning all students who really intend to follow up the language from those who do not, the possibility of a more ideal scheme would be offered, but the practical difficulties of such a scheme would seem to preclude its general adoption.

Third, it seems to me that another serious objection to the pure direct method lies in the relatively poor preparation of our high school teachers. Any candid critic actually acquainted with the equipment of the average modern language instructor in secondary education in this country would have to admit that the latter is unprepared to use effectively this method. Because of this fundamental weakness much of our work along this line has been a fiasco.

It strikes the reviewer, after twenty years of teaching and observation here and abroad, that one of two things must be done: either stretch out our present modern language requirements in school over five or six years instead of two or three, or stop trying to do the impossible; *i. e.*, let us compromise and support a system like the one that best combines the most favorable features of the three methods in common use. Otherwise, we have chaos. To quote from the "Syllabi of Four Year Courses in French, German, and Spanish for High Schools" alluded to before and published in the *Modern Language Journal* for December, 1922: "Your committee cannot help feeling that the method to be ultimately adopted by our best teachers will contain the most valuable elements in each of these systems (referring to a brief summary of the grammar, natural, and direct methods), and will reject the rest; and furthermore, that every teacher must, to a certain extent, evolve his or her personal method."

Emerson's Thoughts on Education

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SOME one has said that anything and everything can be proved by statistics; the "wets" marshal figures to show that there has been more drunkenness since prohibition than before; the "drys" with equal fervor set out to prove the opposite; some claim that the United States has the most democratic system of free universal education in the world, others shake their heads sadly at the lack of educational equality in our broad land. In approaching a writer like Emerson, whose mind availing itself of the resources of the Infinite has illuminated with beauty the common thought and has brought from the quarry of intelligence manifold new forms, one has the same sense that everything and anything can be said of Emerson, and with truth! His comprehensive survey of the outer world, Nature and Society, as well as of the life of thought, Intellect and Spirit, have laid him open to the criticisms of the impatient who have not read far enough to get not merely the thought but the decision of the man. In consequence he is charged with upholding inconsistency and radicalism,[1] and by some he is accused of being devoid of all logic and coherence. Countless passages can be excerpted in which he quite contradicts himself. In one state of perception he says, college education is of little avail[2]; in another he says, "and yet I confess to a strong bias in favor of college"[3]; from one angle of vision he sees man as "capable of nothing of himself,"[4] from another slant, "man is a God in ruins,"[5] but this cavilling over the contradiction of

All references to Emerson's writings are to the Centenary Edition, Houghton, Mifflin Co., publishers, New York and Boston.

1 Self Reliance, v. 2, p. 58.

2 Culture, v. 6, p. 144.

3 Albee, Remembrances of Emerson, p. 4.

4 Nature, v. 1, p. 74.

5 Ibid., p. 71.

the written word is trivial and captious. Failure to discriminate between a conception of the mind and its expression in form is responsible for the misunderstanding. The very inconclusiveness of Emerson's conception forbids its complete presentation at one time, hence expression is but partial and limited. To see the whole statue, one must go around to the rear!

But according to his own specifications of sincerity which demands far more than mere consistency, Emerson measures up to the standard. "Trust thyself; no law is sacred to thee but that of thine own nature. Accept the place the divine providence has found for you, the society of contemporaries, the connection of events."[6] Surely few men more steadfastly or persistently fulfilled their own genius than Emerson.

I sometimes wonder what the great minds who have gone on to other spheres of existence think of the froth and the foam churned up by their critics and expositors! Amazement, doubtless, and pity. With full appreciation of the humorous inconsistency of my own situation I wish to state my thoughts on Emerson's ideas of education. Though Emerson's sweeping intelligence ranges over a vast field of ideas, there are certain ones, however, which form themselves into beliefs and make up his especial bias. Perhaps a perception of these beliefs may not be amiss before we consider our restricted topic of education. These beliefs run like cherished motifs through all his fabrics, whether he is weaving a tapestry of History, Self Reliance, Nature or Experience. These recurrent motifs are his belief in man's unlimited resources due to his relationship with God, hence, man's self or divine dependence; next, the purpose and character of the outer world, Nature and Society, and last the distinctly moral aspect of living.

Scattered all through Emerson's writings are stirring challenges to man's proper conception of himself and God. "Who can set bounds to the possibilities of man? We learn that man has access to the entire mind of the Creator, is himself

the creator, the creator in the infinite. This view admonishes me where the sources of wisdom and power lie."[7] "Man is greater than he can see. Currents of the universal being circulate through me."[8] "The soul of the individual is but an emanation from the abyss of Deity and about to return from whence it came."[9] "In all the magnificence and imperfection of our nature the man triumphs to remember that he bears about him a spark, which all beings venerate and acknowledge to be the emblem of God."[10] And again Emerson states, "The foundations of man are not in matter but in spirit. The element of spirit is eternity."[11] In magnificent conclusion he says: "Divine sentiments always soliciting us are breathed into us from on high, till we come to know that self reliance, the height and perfection of man, is reliance on God."[12]

As we pick out the patterns of the Nature motif from one aspect, we see that "Man is greater than he can see and the universe less because Time and Space relations vanish as laws are known."[13] And again he states: "We must attribute necessary existence to spirit but we must esteem Nature as an accident and an effect."[14] "I am somehow receptive of the great Soul, and thereby I do overlook the sun and the stars, and feel them to be fair accidents, effects which change and pass."[15]

But, regarding the other phase of his thought, he emphasizes Nature. "Nature answers to the Soul, part to part. One is seal, and one is print. Its beauty is the beauty of man's own mind. Its laws are the laws of man's own mind. Nature then becomes to man the measure of his own attainments. So much of nature as he is ignorant of, so much of his own mind does he not yet possess."[16] Nature is placed thus in the whole scheme of things: "In the divine nature, intellect (of which man is an expression) is primary, nature secon-

7 Nature, v. 1, p. 64.
8 Nature, v. 1, p. 10.
9 Journal, v. 1, p. 164.
10 Journal, v. 1, p. 165.
11 Nature, v. 1, p. 16.
12 Fugitive Slave Law, v. 2, p. 236.
13 Nature, v. 1, p. 49.
14
15 Oversoul, v. 2, p. 296.
16 Nature, v. 1, p. 87.

dary. It is the memory of the mind. That which once existed in intellect as pure law, has now taken body as nature."[17]

The world including Nature and Society, Emerson calls, "This shadow of the soul, this other me."[18] And the use of the world is that man may learn its laws.[19] Thus nature, the world and man are all expressions of intelligence, and nature and the world are "Merely means of arousing man's interior activity."[20] This brings us to the persistently moral quality of the *motif* in the design.

The purpose of this relation of man and nature and the world, according to Emerson, is distinctly a moral one, that is, its value is its result in man's conduct. "For the one thing in the world of worth, is the active soul."[21] "Victory over things is the office of man. Of course, until this is accomplished, it is the war and insult of things over him. His continual tendency, his great danger is to overlook the fact that the world is his teacher, and the nature of the sun and moon, plant and animal, are only means of arousing him."[22] "Thus man is ever invited onward into shining realms of knowledge and power by the shows of the world, which interpret to him the infinitude of his own consciousness."[23]

In Emerson's persistent design, then, we see that he was but saying in his writings and establishing in his life what Christianity had been teaching with its lips and not believing in its heart for nineteen hundred years. He saw man a child of God. "Our first experiences in moral, as in intellectual nature force us to discriminate a universal mind, identical in all men. It is the mind of the mind. We belong to it and it to us."[24] Man's joy and value depends upon his realization of his divinity. Consciousness of divinity is a matter of growth depending on favorable environment. According to Emerson, that environment was those conditions which de-

17 Method of Nature (oration), v. 1, p. 197.
18 The Scholar, v. 1, p. 95.
19 Education, v. 10, p. 125.
20 Education, v. 10, p. 127.
21 Nature, v. 1, p. 90.
22 Education, v. 10, p. 130.
23 Education, v. 10, p. 132.
24 Character, v. 5, p. 13.

veloped man's faith in his Godhood, whether through Society, Solitude, contemplation of Nature, introspection or active life. "Out of our frivolous way of life, how can greatness ever grow? Come, now, let us go and be dumb."[25] In contrast with the joys of solitude Emerson states: "The richest romance, the noblest fiction that was ever woven lies enclosed in human life."[26]

The way in which man is to establish his connection between God and himself, Emerson intimates in such passages as "Ineffable is the union of man and God in every act of the soul. The simplest person, who in his integrity worships God, becomes God."[27] "There is a natural magnetism which is sure to select what belongs to it."[28] "The transcendentalist believes in miracles, in the perpetual openness of the human mind to new influx of light and power; he believes in inspiration and ecstasy."[29] "Let man learn the revelation of all nature and all thought to his heart, this, namely, that the Highest dwells with him. But if he would know what the great God speaketh, he must 'go into his closet and shut the door,' as Jesus said."[30]

With the outlines of the ever-recurring motif in mind, the unity of God, man and nature, with emphasis on man's divinity and the essentially moral character of living, we may now trace the pattern of this thought in education. With characteristic sweep Emerson announces that education should be as broad as man.

"Whatever elements are in him, that should education foster and demonstrate."[31] "Only so much do I know as I have lived,"[32] and weaving in again the favorite motif Emerson says: "A point in education that I can never too much insist upon, is the tenet that every individual man has a bias which he must obey, and that it is only as he feels and obeys this, that he rightly develops and attains his legitimate power in

25
26 Letters ,v. 1, p. 177.
27 Oversoul, v. 2, p. 292.
28 Spiritual Laws, v. 2, p. 133.
29 The Transcendentalist, v. 1, p. 335.
30 Oversoul, v. 2, p. 294.
31 Education, v. 10, p. 134.
32 American Scholar, v. 1, p. 94.

the world."[33] "All education is to accustom man to trust himself, to discriminate between higher and lower thoughts, to exert the timid faculties until they are robust and thus to train him to self help."[34] Emphasizing the moral aspect of his design Emerson says: "The great object of education should be commensurate with the object of life. It should be a moral one: to teach self trust, to inspire the youth with an interest in himself, to acquaint him with the resources of his mind and to inflame him with a piety toward the Grand Mind in which he lives."[35]

If education is to be as broad as man its methods are to be as broad as all life and experience. "We have many teachers, we are in the world for culture, to be instructed in realities, in the laws of moral and intellectual nature, and our education is not conducted by toys and luxuries, but by austere and rugged masters, by poverty, by solitude, by passion, war and slavery, to know that paradise is under the shadow of the swords and that divine sentiments are always soliciting us from on high as an offset to a universe of crime and suffering."[36] "Whatever the man does or whatever befalls him opens another chamber in his soul, that he has got a new feeling, a new thought, a new organ; a new degree of intellectual power."[37]

But even though life is to be the great university, it is not to be sought for its own end. "Man must not be content with anything as an end in itself, whether it be Nature, Intellect or practical affairs, but as a means of enriching him."[38] "For we learn nothing rightly until we learn the symbolical character of life."[39] The object of education as of all experience is culture, to fit one to perceive.

"If I have renounced the search of truth, if I have come into the port of some pretending dogma, some new church, some Schelling or Cousin, I have died to all use of these new

33 Greatness, v. 8, p. 307.
34 Free Religious Assn., v. 11, p. 487.
35 Education, v. 10, p. 135.
36 Fugitive Slave Law, v. 11, p. 236.
37 Education, v. 10, p. 125-6.
38 Nature, v. 1, p. 98.
39 Education, v. 10, p. 132.

events that are born out of prolific time, every hour, into multitude of life."[40]

Elsewhere Emerson gives us glimpses of what education should be by what it is not. "Our culture has truckled to the times, to the senses. If the vast and the spiritual are omitted in education, so are the practical and the moral. It does not make us brave and free. We teach boys to be such men as we are. We do not teach them to aspire, to be all they can. We do not give them a training, as if we believed in their noble nature. We scarce educate their bodies. We do not train the eye and the hand. . . . We aim to make accountants, attorneys, engineers, but not to make able, earnest, great-hearted men."[41]

But with characteristic fairness Emerson presents the other side of the picture. He says: "In affirming that the moral nature of man is the predominant element and should therefore be mainly consulted in the arrangements of school, I am very far from wishing that it should swallow up all other instincts and faculties of man. It should be enthroned in his mind, but if it monopolizes the man, he is not yet sound; he does not yet know his wealth. He is in danger of becoming merely devout and wearisome through the monotony of his thought. It is not less necessary that the intellect and active faculties should be nourished and matured. Let us apply to education the light of the same torch by which we have looked at all the phenomena of the time; the infinitude, namely, of every man."[42]

With this expansive vision of education must be associated the teacher of divine perception. "I look for the new teacher, who shall see the world to be the mirror of the soul, shall see the beauty of the law of gravitation, with the purity of the heart, and shall show that the Ought, the Duty is one thing with Science, and with Joy,"[43] and further, he says: "The

40 Ibid, p. 133.
41 Ibid, p. 135-6.
42 Education, v. 10, p. 136-7.
43 Divinity School Address, v. 1, p. 151.

spirit only can teach. Not any profane man, not any sensual, not any liar, not any slave can teach, but only he can give, who has; he only can create, who is. The man on whom the soul descends, through whom the soul speaks, alone can teach."[44] The same thought again appears: "By your own act, you teach the beholder how to do the practicable. According to the depth from which you draw your life, such is the depth, not only of your efforts but of your manners and your presence. Consent yourself to be an organ of your highest thought, and lo! you put all men in your debt and are a fountain of an energy that goes pulsing on with waves of benfit to the borders of society."[45] Such is the teacher.

With the lofty conception of the teacher goes that of the scholar. The mission of both is the same. The scholar as with the teacher must be a bringer of hope, he must reinforce man against himself. "The scholar is the favorite of heaven, he is a detector and delineator of occult symmetries and unpublished beauties. He is the affirmer of the one law."[46] Though the mission of the teacher and scholar is the same, there is a different emphasis placed upon their power. While the teacher must foster integrity of manner, the scholar must cherish integrity of thought for he is "man thinking." This view is developed in the following passage. It is one of those fables which out of an unknown antiquity conveys an unlooked for wisdom that the gods, in the beginning divided man into men, that he might be more helpful to himself, just as the hand is divided into fingers, the better to answer its end. The old fable covers a doctrine ever new and sublime; that there is one man present to all particular men only partially, or through one faculty; and that you must take the whole society to find the whole man. Man is not a farmer, nor a professor nor an engineer, but he is all. In the divided or social state, these functions are parcelled out to individuals, each of whom

44 Ibid, p. 135.
45 Education, v. 10, p. 158-9.
46 Scholar, v. 1, p. 262.

aims to do his stint of the joint work. The fable implies that the individual to possess himself must sometimes return from his own labor to embrace all the other laborers. But unfortunately this original unit has been so distributed to multitudes that it is spilled into drops and cannot be gathered. In this distribution of functions, the scholar is the delegated intellect. In the right state, he is man thinking. In the degenerate state, when the victim of society, he tends to become a mere thinker, or still worse, the parrot of other men's thinking. In this view of him, as man thinking, the theory of his office is contained."[47] "The man of genius (the scholar) should occupy the whole space between God and pure mind and the multitude of uneducated men. He must draw from the infinite reason on one side, and he must penetrate into the heart and sense of the crowd on the other. At one pole is Reason, at the other is Common Sense. If he be defective at either stream, his philosophy will seem low and utilitarian or it will appear too vague and indefinite for the uses of life."[48] How happily this expresses Emerson's own practical idealism, which has flowered in this generation into such movements as Christian Science, Divine Science, and New Thought, and in individuals like Elbert Hubbard, Dr. Frank Crane, Arnold Bennett, and the American Magazine, all exponents of an everyday Utopia!

If the scholar is to be man thinking, then his education must be as broad as life itself. It must embrace all experience, investigation of Nature, study of the past through books, and association with the present through action. He must know nature, "Since in knowing her he knows himself"[49] He must regard books, records of the past, as sources of inspiration merely. They are to be used judiciously, lest they warp him out of his own orbit, for the one thing of value in the world is the active soul.

47 American Scholar, v. 1, p. 82.
48 Literary Ethics, v. 1, p. 182.
49 The Scholar, v. p. 87.

"Books are for the scholar's idle time. When he can read God directly, the hour is too precious to spend in other men's transcripts of their reading."[50]

Though action with a scholar may be subordinate it is essential. "A great soul will be strong to live as well as strong to think."[51] "The true scholar grudges every opportunity for action passed by as a loss of power. It is the raw material out of which the intellect moulds its splendid products."[52] "The scholar feels that the richest romance, the noblest fiction that was ever woven, the heart and soul of beauty lies enclosed in human life."[53]

Weaving in the colors of the old design, Emerson emphasizes the independence of the scholar. "Brave must he be and free. It becomes him to feel all confidence in himself and to defer never to popular cry. He is to resist the vulgar prosperity that retrogrades ever to barbarism, by preserving and communicating heroic sentiments, noble biographies, melodious verse and the conclusions of history."[54] "The scholar must plant himself indomitably on his instincts and there abide." For "Is not the chief disgrace in the world, not to be a unit, not to be reckoned one character, not to yield the peculiar fruit which each man was created to bear, but to be reckoned in the gross, in the hundred, or the thousand of the party, and our opinion predicated geographically as the north or the south?"[55]

Moreover, the scholar must be intellectually self-reliant as well as morally. "The scholar must be independent, not in bondage to Greece or Rome, the unities of Aristotle, nor the three kings of Cologne, nor the college of the Sorbonne, nor the *Edinburgh Review*. Now that we are here we shall put our own interpretation on things, and our own things for intepretation."[56]

50 Scholar, v. 1, p. 91.
51 Ibid. p. 99.
52 Ibid, p. 96.
53 Literary Ethics, vol. 1, p. 157.
54 Scholar, v. 1, p. 102.
55 Ibid, p. 115.
56 Literary Ethics, v. 1, p. 160.

These, then, are the lineaments of the scholar. "He is priest of that thought which establishes the world."[57] He guards sacredly and fearlessly his peculiar force which is like unto that which gives form to the universe. To fulfill his high calling, he submits to an all inclusive culture from nature, books and active affairs. He is educated that he may illumine others.

The liberality of view evident in any subject which Emerson treats, makes the formulation of a method, or foundation of a school impossible. This may be disappointing to those who like manuals and guide books, but to those of initiative, this manner of suggestion, rather than dictation, is most welcome. In his discussion of education, Emerson seeks to arouse the reader's mind to action rather than to satisfy it with definite dogmas. Though he is idealistic and general, he is never visionary or impractical. He says: "The two points in a boy's training are to keep his 'naturel' and to train off all but that; to keep his 'naturel,' but to stop off his uproar, fooling and horseplay; to keep his nature and arm it with knowledge in the direction in which it points."[58]

Moreover, there are two ways of developing this "naturel," namely, through inspiration and through drill. These are not incompatible "For if enthusiasm entrances the boy, it leads him now into deserts, now into cities, the fool of an idea; and will lead him at last into the illustrious society of the lovers of truth." Moreover, drill is necessary for "Accuracy is essential to beauty. The very definition of intellect is Aristotle's 'that by which we know terms or boundaries.' Give a boy accurate perceptions. Teach him the difference between the similar and the same. Make him call things by their right names. Pardon in him no blunder. It is better to teach the child arithmetic and Latin grammar than rhetoric and moral philosophy, because the former require exactitude of performance . . . and power of performance is worth more than

57 Method of Nature, v. 1, p. 192. 58 Education, v. 10, p. 145.

mere knowledge. He can learn anything which is important to him now, that power to learn is secured."[59]

While modern psychology may not agree with Emerson on the point of "formal discipline"[60], yet his idea that power, the development of capacity, should be the ultimate end of education, is certainly borne out in the project teaching of today. Emerson brings out this same idea, when he sees the value of activities voluntarily selected by the boy. Football, Cricket, Archery, Swimming, Skating, Climbing and Fencing are lessons in the art of power, which it is the boy's main business to learn."[61] Again he says: "This unmanliness is the result of our self-education, teaching the youth Latin and metaphysics and history, and neglecting to give him the rough training of a boy, allowing him to skulk from the game of ball and skates and whatever else would lead him, and keep him on equal terms with boys, so that he can meet them as an equal, and lead in his turn."[62] "The most part of education is conducted in the nursery and the playground, in fights, in frolics, in business and in politics."[63]

If the aim of education is power, the agencies of education are various and often chosen through a process of natural selection, which weaves in the old design of magnetism or affinity. "Books are good only so far as the boy is ready for them. You send your boys to the school master, but 'tis the school boys that educate him. You send your boy to the Latin class, but much of his tuition comes on the way to school from the shop windows. You like the strict rules and long terms, and he finds his best leading in a by-way of his own."[64] "I like boys, masters of the playground and of the school, boys who have the same liberal ticket of admission to all shops, factories, armories, town meetings, caucuses, mobs and target shootings, as flies have, quite unsuspected, coming in as naturally as the janitor, known to have no money in their pockets,

59 Education, v. 10, p. 147.
60 cf. Thorndike: Principles of Teaching, chap. 15.
61 Education, v. 10, p. 143.
62 Eloquence, v. 8, p. 128.
63 Journal, v. 3, p. 257.
64 Culture, v. 6, p. 142.

but seeing the inside of the show, hearing all the sides. There are no secrets from them, they know everything that befalls in the fire company, the merits of every engine and of every man at the brakes. They are only there for fun and not knowing that they are at school, in the court house or cattle show, quite as much and more than they were an hour ago in the arithmetic class."[65]

Elsewhere Emerson makes his own confession: "The regular course of studies, the years of academical and professional training in education, have not yielded me better facts than some idle books under the bench at Latin school. What we do not call education is more precious than that which we call so. We form no guess at the time of receiving a thought of its comparative value, and education often wastes its effort in attempts to thwart and balk this natural magnetism which is sure to select what belongs to it."[66]

If education must take into consideration this natural magnetism, so must parents hold sacred the bias of their child. "Nature when she sends a new mind into the world, fills it beforehand with a desire for that which she wishes it to know and do. A low self love in the parent desires that his child shall repeat his character and fortune, an expectation which the child, if justice is done him, will nobly disappoint! Cannot we let people be themselves? Why try to make another man like you? One's enough. We sacrifice the genius of the child, the unknown possibilities of his nature, to a neat and safe conformity as the Turks whitewash the costly Mosaics of ancient art which the Greeks left on their temple walls. Rather let us have men whose manhood is only the continuation of their boyhood, natural characters still."[67] Again Emerson says: "I believe that our own experience instructs us that the secret of education lies in respecting people. It is not for you to choose what he shall know, what he shall do. But I hear the outcry which replies to this suggestion.

65 Education, v. 10, p. 143.
66 Spiritual Laws, v. 2, p. 133.
67 Education, v. 10, p. 137-8.

Would you verily throw up the reins of public and private discipline; would you leave the child to the mad career of his own passions and whimsies? I answer, respect the child, respect the child, respect him to the end, but also respect yourself. Be the companion of his thoughts, the friend of his friendships, the lover of his virtue, but no kinsman of his sins. Let him find you so true to yourself that you are the irreconcilable hater of his vice and the imperturbable slighter of his trifling."[68]

To obtain this ideal of respect for one's self and for the pupil, Emerson commands the following line of conduct: "Say little, do not snarl, do not chide, but govern by the eye. See what the child needs, and see that it is done."[69] "Set this law up, whatever becomes of the rules of the school: they must not whisper, much less talk, but if one of the pupils says a wise thing, greet it, and let the children clap their hands. If a child happens to show that he knows any fact about astronomy, or plants, or rocks, or history, hush all the classes and encourage him to tell it so that all may hear. Then, you have made your schoolroom like the world. Of course, you will insist on the respect of teachers, but if a boy stops you in your speech, cries out that you are wrong, hug him!"[70] This program of discipline which seeks to establish order without destroying legitimate spontaneity, may be accomplished, according to Emerson, by the use of the will and by sympathy. "The will, the male power, organizes and imposes its own thought and wish on others, and makes that military eye which controls boys as it controls men; admirable in its results and only angerous when it is over-valued or over-used, and precludes from finer means. Sympathy, the female force, which people must use who have not the first, deficient in instant control and the breaking down of resistance, is more subtle, lasting and creating."[71]

While discipline may be useful, still the idea of the school

68 Education, v. 10, p. 144.
69 Ibid, p. 156.
70 Ibid, p. 157-158.
71 Education, v. 10, p. 157.

is not founded on mechanical or military methods, but on those of Nature herself. "The theory of the school is on the mother's knee. The child is as hot to learn as the mother is to impart. There is mutual delight, Nature provided for the communication of thought by planting with it in the mind a fury to impart it."[72] This same idea, moreover, prevails in the true college. "Happy the natural college, self-instituted around every natural teacher, the youth of Athens around Socrates, of Alexandria around Plotius, of Germany around Fichte,"[73] and we might add the Transcendentalists around Emerson.

With his customary habit, however, of looking through the other end of the lenses, Emerson sees that "Many students are more sensual than intellectual, appetite and indolence they have but no enthusiasm. These come in numbers to the college, but few geniuses, and the teaching comes to be arranged for these many and not for those few. Hence, the instructions seem to require skilful tutors of accurate and systematic mind for these many and not for those few. Hence, the instruction seems to require skilful tutors of accurate and systematic mind rather than ardent and inventive masters."[74] But the teacher, however, should dare to arouse the young to a just and heroic life, that is, "The moral nature should be addressed, the students should be regarded as high born candidates of truth and virtue, but that requires a rare patience, like unto that of a reformer of whom it was said, 'his patience could see the bud of the aloe, the blossom at the end of a hundred years.' "[75] Emerson thus presents his thought first clad in raiments of beauty, the natural or ideal school, then he garbs it in everyday clothes, the school as we know it, and last he intimates its transformation from a grub to a butterfly through the vision and love of a natural teacher.

Using the same method of presentation, first the ideal, then the actual, Emerson gives us his view of the college. "Now

72 Ibid, p. 148.
73 Ibid, p. 149.
74 Ibid, p. 150.
75 Education, v. 10, p. 151-152.

the idea of a college is an assembly of men, obedient each to the pure light of instinct, and drawing from it ilumination to that science or art to which his constitution and affections draw him. And the very highest advantage which a young man of this mind can meet is to find such a teacher. No books, no aids, laboratory, apparatus, prizes, can compare with this. Here is sympathy; here is an order that corresponds to that in his own mind, and education is what it should be, a delightful unfolding of faculties in life order." But the actual condition is sometimes otherwise. "I could hardly wish it were otherwise, but there is a certain shyness of genius, of free thought in the college, which is as old as the rejection of Moliere by the French Academy, of Bentley by the pedants of his time, and in Oxford, the recent rejection of Max Muller. If the truth must be told, though it is as rare in colleges as in cities. The necessity of a mechanical system is not to be denied. Young men must be classed and employed, not according to the secret needs of each mind, but by some available plan that will give weekly and annual results; and a little violence must be done to private genius to accomplish this. Then, genius is always its own law, and must be a little impatient and rebellious to this rule, so that of necessity, a certain hostility and jealousy towards genius grows up in the masters of routine, and unless the professor has a generous sympathy with genius, that will happen which has happened so often, the best scholar, he for whom colleges exist, finds himself a stranger and orphan therein."[76] Further, colleges may not only fail to appreciate the genius of the scholar, but the scholar may fail to appreciate his true nature. "The scholar was not raised by the sacred thoughts amongst which he dwelt, but used them to selfish ends. He was a profane person and became a showman, turning his gifts to a marketable use, and not to his own sustenance and growth. It was found that the intellect could be independently developed, that is, in separation from the man, as any single organ can be

76 Intellect, v. 12, p. 123-4.

invigorated and the result was monstrous. A Canine appetite for knowledge was generated which must still be fed but was never satisfied, and this knowledge, not being directed on action, never took the character of substantial, humane truth blessing those whom it entered. It gave the scholar certain powers of expression, the power of speech, the power of poetry, of literary art, but it did not bring him to peace or to beneficence."[77] Emerson adds rather pathetically, "It is only a dream of mine, and perhaps never will be true, but I thought a college was a place not to train talents, not to train attorneys and those who say what they please, but to adorn genius which only speaks truth and after the way which truth uses, namely, Beauty; a college was to teach geometry, or the lovely laws of space and figure, chemistry, botany, zoology, the streaming of thought into form, and the precipitation of atoms which nature is."[78] The college, then, was to be the nursing home of genuius to set the "Hearts of their youth on flame."[79]

Emerson's attitude towards the classics is expressed with vigor and in line with the most progressive thought of today. He says: "It is remarkable that our people have their intellectual culture from one country and their duties from another."[80] "One of the traits of the spirit in education is the unquestion it fixed on our scholaristic devotion to the dead languages. The ancient languages with great beauty of structure, contained wonderful remains of genius, which draw and always will draw certain like-minded men, Greek men and Roman men, in all countries to their study; but by a wonderful drowsiness of usage, they have exacted the study of all men. Once, say two centuries ago, Latin and Greek had a strict relation to all the science and culture there was in Europe, and the mathematics had a monetary importance at some year of activity, in physical science. These things became stereotyped as education, as the manner of men is. But

77 New England Reformers, v. 3, p. 268.

78 Intelligence, v. 12, p. 127.

79 Scholar, v. 1, p. 93.

80 Young American, v. 1, p. 363.

the good Spirit never cares for colleges and, though all men and boys were now drilled in Greek and mathematics, it had quite left these shells high and dry on the beach, it was now creating and feeding at other ends of the world. But in a hundred high schools and colleges this warfare against common sense still goes on. Four or six or ten years the pupil is parsing Greek and Latin, and as soon as he leaves the university he shuts these books for the last time. Some thousands of young men have graduated at our colleges in this country, every year, and the persons who still at forty years read Greek, can all be counted on your hand. I have never met but ten. Four or five persons I have seen who read Plato. But is not this absurd that the whole literary talent of this country should be directed in its best years on studies which lead to nothing?"[81]

In contrast with his attitude towards valueless classical study is his appreciation of manual labor. "Labor is God's education. He only is the sincere learner, he only becomes a master, who learns the secrets of labor. Neither would I shut my ears to the plea of the learned professions, of the poet, of the priest, the lawgiver and men of study generally; namely, that in the experience of all men of that class, the amount of manual labor which is necessary to the maintenance of a family indisposes and disqualifies for intellectual exertion. This may be true, yet I will suggest that no separation from labor can be without some loss of power and of truth to the man himself."[82] "In general the husbandman's is the oldest and most universal profession, and when a man does not get to study himself, this one may be preferred."[83]

Emerson, at all times, avoids the onus of being specific and of crystallizing his truths in rigid forms, yet he does make a few definite statements in regard to education. "History and exact science are indispensable to a wise man and must be learned by laborious reading."[84]

81 New England Reformers, v. 3, p. 144.
82 Method of Nature, v. 1, p. 241.
83 Man the Reformer, v. 1, p. 240.
84 Scholar, v. 1, p. 93.

"The lessons of science should be experimental. The sight of a planet through the telescope is worth all the course in astronomy; the shock of an electric spark in the elbow outvalues all theory; the taste of the nitrous oxide, the firing of an artificial volcano are worth volumes of chemistry."[85] This appreciation of experimental rather than theoretic teaching relates Emerson to Rousseau and the progressive educationists of today.

As we survey Emerson's attitude towards education, however, we realize that his value is inspirational rather than didactic and informational. His fundamental bias, the necessity of man's self reliance which is reliance on God, colors his view of education. He believes in education, not in the limited sense of systems and schools acting upon the mass of soicety, nor in intellectual culture per se though he values this highly, but in an education which embraces all experience, all phases of thinking, feeling and acting, which discovers man to himself and reveals his union with God and the universe.

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To A Teacher

I cannot tell where now your haunts may be,
My quondam teacher, but when first we met
With morning dew both of our brows were wet.
Then Restlessness had nigh persuaded me,
And laughed: "Shun Quiet, Toil and Drudgery—
Old Learning's retinue; books disregard;
The trail of Truth is lone and steep and hard,
Come, follow Pleasure, happy, buoyant, free!"

'Twas then you met me where life's great roads crossed,
And led me to the bowered home of Thought,
To founts a score of summers have not dried;
And though the years have other helpers brought,
Without whose aid my way had oft been lost,
None meant so much as that May-morning guide.

—Alexander Louis Fraser,
Halifax, N. S.

Impressions of the Washington Conference

SECTION Q, AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE, BY HENRY FLURY, EASTERN HIGH SCHOOL, WASHINGTON, D. C.

IN Room Number One, in the newly built Corcoran Hall of the University dedicated to the Father of his country, for three days (Dec. 30-Jan. 1) the entire gamut of educational thought was run, the problems that challenge the wideawake educators were treated and discussed by those who had spent months and years even in the careful, painstaking tabulation of data and deduction of fruitful conclusions therefrom.

These meetings were remarkable in many ways. For one thing the old-time "orator" type was absent. In his place was the scientist-educator. It could be clearly perceived by one who had not attended a national conclave of this sort for a few years past that education has entered a new phase. The long-desired phase—the professional—had been attained. The teacher was no longer an automaton, following time-honored opinions of certain "authorities" and educational celebrities. Instead, the teacher was the student studying the effect of this or that particular treatment on the child and translating those results in definite objective measures.

The Tuesday sessions were devoted to "Special Applications of the Scientific Method to Educational Problems" and "School Administration." A few of the addresses with the names of those delivering them serve to indicate the nature of the topics considered: Statistical Methods—Dr. L. L. Thurston, University of Chicago; Educational Measurements—Dr. M. R. Trabue, University of North Carolina. Psychology of School Subjects—Dr. Frank N. Freeman, University of Chicago; Experimental Study of Instructional Problems—Dr. S. A. Courtis, University of Michigan; Mental Measurement—Dr. W. A. McCall, Columbia University.

On Wednesday the section dealt with "Scientific Research with the Pre-School Child" and "Character Education." On Thursday, probably the most diversified and comprehensive problems were considered under the head of "Experimental Education." Dr. Arthur J. Jones of the University of Pennsylvania presented the result of several years' investigation into the relation of "Age of Graduation from

College and Success in Life." His conclusion was that early graduation was no handicap and "Who's Who" revealed even a slight advantage in pre-eminence of those who had graduated at an early age.

Dr. G. C. Myers of the Cleveland School of Education presented data on "Persistence of Errors in Learning Spelling and Arithmetic." He showed how certain misspelled words were corrected by the teacher only to have the pupil resume them at a later date. The same was true in arithmetic. Time and space do not permit me to go into detail and no doubt I have done injustice to those exceedingly interesting workers, the originality of their modes of attack, their tireless patience, their striving for accuracy, their sincerity, their open-mindedness and anxious desire for criticism even if adverse, by curtailment or even omission of their names and problems.

But those who attended these meetings were well rewarded and will not soon forget these investigators, the pioneers, those who are laboring zealously to make education truly a profession, to make it scientific, to make it human, to make it fit the needs of the child.

In other words, reading between the lines or rather addresses, I could see one moral, one keynote, namely ADAPTATION. "Education must be plastic, must be experimental, must be suited to the needs of the child." The child must be understood not only in the classroom but in his natural environment.

The Thursday evening session, on New Year's night (a fitting celebration) was devoted to "Education as a Science," and three pieces of the "heavy artillery," Dr. S. A. Courtis, Dr. E. L. Thorndike and Dr. Chas. H. Judd, held the floor in succession. Dr. Courtis made a very interesting comparison between the early stages of the physical sciences and that of education. He predicted that if education developed as had the other sciences in ten years, the present work would become generally known and applied.

Dr. Thorndike's subject was "The Nature of Intellect." Partly on account of the thing considered and due also, I suppose, to the fact that many great thinkers often run to seed because of too much theory, he failed to get his message across to the audience. He seemed to take a delight in weaving a nebulous web that few if any in the audience could unravel. I found no one afterward who had a clear conception of his view-point. The work of Dr. Chas. H. Judd of the University of Chicago presented a marked contrast to that of Dr. Thorndike. His subject, "Experimental Work in School Procedure," was clearly and concisely illustrated with lantern slides showing results in recorded eye-movements of pupils photographed in

reading lines of subject matter in English and Latin. Many more movements were recorded in reading Latin than English. The nature of his records was such that the statistical method requiring thousands of cases to be observed was eliminated. His method could probably be regarded as the "clinical method" and one which no doubt will come more into vogue in the future as money and workers trained in that technic materialize.

As the nation's capital was for the time the focus of scientific consideration, all of the representatives of different sciences meeting in different sections, it was to be noted that education played a large part in many of these.

In the section devoted to Psychology one of the outstanding features was a paper presented by the "Father of the Psychologic Clinic" (so introduced by the chairman), Dr. Lightner Witmer of the University of Pennsylvania, who established the first clinic and published the first clinical magazine of that nature in America, who showed that the clinical method of child study could never be supplanted by a few hasty mental tests. Diagnosis by trained clinicians was stressed in dealing with the superior and inferior child. Instead of the mind of the child being a three dimensional object as we often now consider it, he showed that it was far beyond that in scope and range even perhaps in the case of genius going out to the 780th dimension. He cautioned against too strict a dependence upon I. Q.'s and correlation coefficients and ridiculed those who expressed in two decimal places the I. Q. of a child. "We have not yet become that exact," he said, "in measuring intelligence."

Life

Gray sky—gray hills,
A path—gray too
As far as eye can see,
And crowding in on every side
A dull monotony.
From out the clouds
A gleam of light—and then—
The brilliant, glorious sun again,
And this is Life.

—Harriet Rundle,
San Diego, Calif.

American Notes—Editorial

Two and a quarter million dollars spent for education, affecting children from the crowded streets of New York City to the tiny rural schools in the hills; benefiting over fifty-seven foreign countries from Palestine to the Philippine Islands; searching into fields of knowledge from the psychology of children's fears to a program of school buildings amounting to $5,000,000, that the children of one of America's big cities may be educated properly: such is the amazing story of achievement set forth in the annual report, just issued, of the Dean of Teachers College, Columbia University, Dr. James E. Russell.

Teachers College, the largest training school for teachers in the world, registered during the past year 8,828 students, coming from every state in the Union and from fifty-seven different foreign countries. Of this number over 2,000 were graduate students already holding degrees from 378 different colleges and universities. In addition to the numbers given above, Teachers College carried extra-mural instruction to teachers at work in the field. Forty-two such extra-mural courses were given to 2,768 teachers in service in twenty different cities located in six states.

The importance of this training to American education can be understood when one realizes, to quote Dean Russell, that "the main purpose of Teachers College is to train leaders in the profession of education." The report of the Director of the Appointment Bureau shows the widespread service which graduates of the college are rendering. Nearly 5,000 requests for teachers and administrators have been received by the Appointment Bureau, 1,400 positions of educational leadership have been filled and the following requests for a principal of the American School, Tokyo, Japan, a high school principal in Juneau, Alaska, a director for the orphan schools under the care of the Near East Relief, and an assistant superintendent of schools in the Panama Canal Zone, indicate the four corners of the world served by the college.

The publication in the January issue of this magazine of an editorial as to reorganization of grade schools that might well be made, preparatory to appropriation for junior high school buildings, has brought several inquiries as to the practical working-out of such pro-

cedure. In view of the fact that a "trying-out" period for *pupils* is a feature of proved success in junior high school experience, why should not a "trying-out" period for teachers (in effect, an elimination contest) be considered equally sound? Let us note the fact, at this point, that, quite apart from any considerations as to the junior high school, it appears to be a settled policy in several leading school systems to house "primary grade" and "grammar grade" departments in entirely separate buildings, supposedly for good reasons. Taking up the proposition in definite detail: (1) Segregate seventh and eighth grades in the centrally-located building of a group; (2) Transfer thereto as many teachers as may be needed, whose records as to health, spirit, natural ability and attainments justify it, and who aspire to appointment later to the junior high school; (3) Advise such teachers specifically as to technical requirements that must be met before appointment to the junior high school can be secured, and also as to the limit of time for meeting such requirements; and (4) Continue regular traditional grade school work *ad interim.* In view of the excitement that might be caused in some sections of the country, where "sweet tradition" still holds, perhaps the good judgment of school administrators might incline them to move cautiously in the foregoing matter, confining the reorganization to one group *only,* until outstanding success therein shall have removed all reasonable opposition. I have suggested that the teachers who compose this group should aspire to appointment to the junior high school. Immediately upon assignment and upon being made acquainted with the unique conditions of their employment, the "probationers" will form junior high school clubs, papers on all important aspects of the work being presented and discussed at lunch and at homes; junior high school lectures, delivered preferably on the premises, will prove most helpful; visits to junior high schools and from junior high school teachers will add to the now rapidly-increasing fund of information as to this comparatively new educational unit—in short, a junior high school "atmosphere" will be created—all of which, however, will be made auxiliary to definite, scholarly, serious junior high school courses, *for credits,* under accomplished, experienced instructors. Because of limited and limiting facilities in certain sections of the country, the course will be necessarily deliberate and perhaps expensive. Nevertheless, a few teachers in due course begin to take on junior high school "stature," and for *them* the plan of giving a junior high school trend, even before the expiration of the "trying-out" period, to what would otherwise be grade school work, might well be considered. Bearing in mind normal-school methods as to pupil-teachers during practice days of the latter, it

would be most fortunate if an expert junior high school teacher could be utilized as critique for the most advanced of the "probationary" group. I observed that this procedure might be looked upon as an *elimination* contest; but I am inclined to ask, how many of these teachers, who willingly accepted the assignment and underwent the grilling experience described, do you think would fail to "come through"? F. L. C.

In the matter of filling important posts in public school systems, wherein should the educational interests of "the child" rise paramount to pride of *locale?* Are these mere words used for political effect? In this connection the following deliverance from a superintendent of public schools constructs a platform upon which all others may well stand—

"I stand squarely on the policy of adequate academic and professional preparation on the part of all appointees, whether teachers, principals or administrative or supervisory officers. Where the character of preparation submitted by a person not now in the service is more definite, more scholarly, more serious than that of those within the service and to this preparation is added an outstanding successful experience in administration, the executive of a school system must construe that it is his duty to obtain for the system the person who promises the best service for the advancement of education in the community which he serves." F. L. C.

Courses in Latin are enrolling more high-school students than courses in all the other foreign languages combined. The average daily time outside the class now given by Latin pupils to the preparation of their lessons is considerably greater than is required for any other subject in the secondary school. Latin students surpass non-Latin students in the mastery of other subjects, and the superiority seems to be due to something gained from the study of Latin rather than to greater initial ability. Records of 10,000 candidates for college entrance made in the 10-year period 1914-1923, inclusive, show that the Latin students do better by about 13 per cent than the non-Latin students in all subjects outside of Latin and Greek, and in general the greater the amount of Latin studied the greater the superiority. Approximately 22,500 teachers of Latin are employed in the secondary schools and the demand for well-trained teachers is steadily increasing. Nearly a million American young people are studying Latin, 940,000 in secondary schools and 40,000 in colleges. Of 609 colleges in continental United States 606 will

accept and 214 require Latin for admission to an A. B. degree. Greek occupies a less important place. About 11,000 high-school and 16,000 college students are enrolled in Greek. Only 20 colleges require a knowledge of Greek for admission to an A. B. degree course, though 559 will accept it. These are the main facts brought to light in a three-year investigation of classical subjects, conducted by the American Classical League, as reported by James F. Abel in *School Life*, a publication of the Department of the Interior, Bureau of Education.

F. L. C.

Leave of absence "for study and observation" with half pay is granted teachers of Newark, N. J., after a service of 10 years, with the stipulation that they serve the system for three years after the expiration of such leave. Teachers who have served 20 years are granted a year "for rest and recreation" with half pay.

A great educator, addressing the National Educational Association at Cincinnati, Ohio, in 1858, spoke in part as follows. With what power and force his words fall upon those engaged in the work even in the present day!

"As educators, we must not forget that education must be slow and careful in order to be sure. Time is an element of education, just as essential as it is in the growth and development of the body. It is a slow process for the mind to take, digest and assimilate mental food. In this fast age, we are inclined too much to fall in with the spirit of the times and resort to the process of forcing and cramming. The teacher must not yield to this demand for immediate results. The greatest artists have always been slow workmen, because they work, as did the great painter, for eternity. The strong and vigorous intellect is of slow growth always. The lofty edifice to endure for ages rises brick by brick and stone by stone. When the foundation is brought to the level of the soil, the superficial may suppose that nothing is done, yet upon this foundation depend the value and permanence of the whole structure. A large portion of learning, and the very best portion of it, is to learn how to learn; and yet in the acquisition of this power there may be no apparent progress. . . . The teacher, accomplished for his work, may touch springs of action, and stir motive powers which will be felt in all the movements of society. He has a power next that of creation itself. He is the mind-builder—the architect of character! What a responsibility! The formers of men—the molders of society! Such are we in our profession of educators."

F. L. C.

Book Reviews

TEACHING JUNIOR HIGH SCHOOL MATHEMATICS. By H. C. Barber. Houghton, Mifflin Co.

"The present monograph attempts to tell simply and clearly just what is meant by the 'new mathematics,' what it is, why it is desirable, and how it may be successfully taught," says Professor J. W. Young in the Editor's Introduction. The attempt has been very successful. Some of the topics are: The New Arithmetic; The New Algebra; Approximate Computation; Simple Trigonometry, etc. The arithmetic is not so much a task in itself as it is a means for carrying out projects and solving problems. The pupil should feel that he is making use of his arithmetic, that he is moving ahead. Of course there is drill, but "Very often the best way to drill is not to do ten more of the same kind, but to set the old process to work in a new field." Then geometric figures are used to help the pupil's understanding of arithmetic. The author says, "One of the things which geometry has to say to the teacher of these grades is this: Illustrate frequently, illustrate fractions, illustrate per cent and ratios and square yards and problems." Formulas are brought in from the beginning whenever they will make the work shorter; also graphs and timed tests. The book should not only be read but be studied and discussed by all Junior High School mathematics teachers. It would make a good subject for a conference.—Robt. R. Goff.

JUNIOR MATHEMATICS, Book I, Part I. By E. R. Breslich. The Macmillan Company.

Another name for this little book might be intuitional geometry, since all of the chapters, except one, deal with observational, experimental, or constructional geometry. The exception treats of the formula, which involves the study of very simple equations. "Quantitative relations are to be studied in three ways: geometrically, as in length, area, and graphs; algebraically, as in formulas, equations, and functions; and arithmetically, as in tables and evaluation." The arithmetic is not in the form of motiveless drill, but consists of applications to easily visualized situations. Some teachers might object to the introduction of the trigonometric tangent in the seventh grade, although, theoretically, this is very desirable. The book is plainly the result of much study and experience. Judged according to the aims of Junior High School Mathematics established by the National Committee,, it would rank AA.—Robert. R. Goff.

CORRECTIVE ARITHMETIC. By W. J. Osborn. Houghton, Mifflin Company.

This book might be divided roughly into three parts. a discussion of the errors discovered by a wide study of pupil's tests; suggestions for diagnosing the pupil's condition in regard to these errors; remedial measures in the form of practice material, carefully chosen according to the diagnosis. The author thinks that learning the number combinations is a much greater task than is commonly supposed. He does not believe that because we know 6 plus 8, we must know 16 plus 8; nor that if we learn 7 plus 2, we will know 2 plus 7. Each of these should be taught directly. Type errors are discussed under the topic, The Needs of the Pupils. The next chapter, How the Teacher Can Discover the Needs of the Pupils, is excellent. The teacher is compared to a doctor who diagnoses his patients' troubles scientifically. Here is suggested Educational Inventories; lists of the number combinations that a pupil should know at any particular time. By their use, individual weaknesses may be found. This topic is followed naturally by Needful Types of Practice Material. "Suitable practice material in loose-leaf or card form is essential, if we are to provide adequately for individual differences and specific needs." Furthermore, it should be extensive enough to enable the teacher to present directly any of the necessary combinations instead of relying in some cases on transfer. Other good chapters are, What to Teach in Each Grade, and Principles of Method. A complete list of the desirable number combinations is in the Appendix. The book is most interesting and instructive. Its conclusions will strengthen the scientific attitude of the teacher.—Robert R. Goff.

From E. P. Dutton & Co., New York, we have received nine volumes of EVERYMAN'S LIBRARY, edited by Ernest Rhys. The series covers the whole field of literature, including fiction, history, biography, poetry, drama, romance, oratory, philosophy, theology, travel, etc. Each volume is of handy size and excellent clarity of typing, making an ideal combination for constant use at home, at school, on a journey, and everywhere. It is an achievement of the first order to have performed such a service to mankind as the publishers of this series accomplish. The volumes received are as follows: The Journal of George Fox; Swift's Journal to Stella; Short Stories by Russian Authors; Livy's History of Rome (2 vols.); The Western Avernus; The Golden Lion of Grandpere; The Speeches of Charles James Fox; and The Collected Poems of Alexander Pope. There are now 750 volumes, and the price is 80 cents each.

OUR PRESIDENTS. Brief Biographies of Our Chief Magistrates. By James Morgan. The Macmillan Company.

In a single, attractively illustrated volume we are told the main facts in the lives of all our Presidents from Washington to Coolidge. Every American child should be familiar with each and all of the splendid, history-making men who have headed the government of the United States and blazed the pathway of the world's civilization for nearly two hundred years. These life-stories are told in this book in a racy, entertaining way that will surely interest and impress youthful readers.

A KENTUCKY CARDINAL. By James Lane Allen. And, in the same volume, AFTERMATH, by the same Author. Edited, for school use, by Jane C. Tunnel. The Macmillan Company.

This author, born and bred in the South, with the heritage of a Southern gentleman, knew at first hand what was the "toll" of the War of the Rebellion. In the school of discipline following the war he grew, struggled with the complicated problems of readjustment, taught school, and finally discovered his literary "mission," becoming one of the really great writers of the later years of the 19th and the earlier period of the 20th centuries. It is well to familiarize the young people of today with the works of their contemporaries. This volume is adapted for school use. It will interest and inspire its readers. It is an American story, replete with adventure and having an atmosphere that is wholesome and inspiring.

In the same series as the above, and from the same Publishers, we have FORTY-FIVE MINUTE PLAYS FROM SHAKESPEARE, by Fred G. Barker. A fully illustrated edition of some of the most popular of the Shakespeare plays, condensed and adapted for school use.

CONTENT AND METHODS OF THE INDUSTRIAL ARTS. By Samuel J. Vaughn and Arthur B. Mays. The Century Company. Price $2.00.

This volume is based upon some twenty years' experience in industrial arts and vocational shops. It is a teacher's book, giving much that an experienced teacher can learn in the doing, in the practice and teaching of Manual Training in the shop, the city school system, the teachers' college, the state universities, and the army educational work. No manual training teacher, class, or worker could use this book without gaining a large and valuable amount of theoretical and practical help from it.

CONTRIBUTIONS TO EDUCATION. Volume I. Edited by J. Carleton Bill. (The World Book Company.) Price $2. A first book in a new and up-to-date series "fathered" by the New York Society for the Experimental Study of Education. Many of the latest theories and facts in several educational fields of investigation and practice are ably treated by well known experts, in this attractive volume. Group Intelligence Tests of Kindergarten Children, Supervision of Handwriting, Some Needed Investigations in the Field of English, respectively signed by Samuel B. Heckman (College of the City of New York), Joseph S. Taylor (District Superintendent of Schools, New York), and James F. Hosic (Professor in Teachers College, Columbia University), are typical of the other contributions. Much attention is given to Intelligence Tests. The books of this series bid fair to attract attention and to make a record among students and teachers of up-to-the-minute theories and methods.

THE HISTORY OF THE UNITED STATES. By William B. Guitteau. 736 pages; 205 text illustrations; 36 maps, colored maps 15. (Houghton, Mifflin Company.) Price $1.96. This text book marks the distinct advance which has been registered in the treatment of history in these modern days. The subject is no longer a mere tabulation of events and dates; interesting as these may be individually, they soon cloy the imagination and lose their power of appeal. Only when events are studied as causes and results of causes; only as they are viewed as the unfolding of the Divine and the Human mind and will, do they become meaningful and fascinating and worth while. As we have studied the chapters of this volume we can but envy the students of today as compared with those of our own day. This is a High School book. We can imagine how absorbing its study must be, now, in a class of earnest young men and women, classmates, and looking out into life as they discuss the past and face the future. The volume opens up countless fields of thought and activity and cannot help broadening and dignifying the thinking of the student and reader, thus making life more significant. An American, to claim the title of an educated citizen, must not only know the facts, but must comprehend them. The use of this book will produce the desired result.

BIBLIOGRAPHY ON EDUCATIONAL FINANCE. Reviewed and presented by the Educational Finance Inquiry Commission, under the auspices of the American Council on Education, Washington, D. C. Prepared by Carter Alexander of the Headquarters Staff. Published by The Macmillan Company. A very serviceable manual for those who have the investment and care of school and college funds.

SHORTHAND DICTATION EXERCISES. With Gregg Vocabulary. By Jeanette C. Hall and William H. Cunningham. (Ginn and Company.) Price 84 cents. One hundred two-page exercises in pad form, varied, graded, interesting and practical.

WE AND OUR HEALTH. By George Payne. Book II. New York, The American Viewpoint Society, Inc. Illustrated. A volume of real value to schools and homes. It shows the value of health to children and young people at home and in school, and how to preserve it if you have it, or how to regain it if you have lost it. The illustrations appeal effectively, even to those who are thoughtless and careless.

THE HIGH SCHOOL PRINCIPAL, by Leonard V. Koos (Professor of Secondary Education, University of Minnesota), is a late number in the Riverside Educational Monographs series. Houghton, Mifflin Company, $1.20. METHODS IN ADULT ELEMENTARY EDUCATION, by Nina Joy Belinger, Charles Scribner's Sons (80c), will give first aid to those striving to teach or to learn how to acquire our language. STORIES FROM MYTHOLOGY, NORTH AMERICAN. By Cora Morris. Marshall Jones Company. An interesting, illustrated volume of Eskimo and Indian myths which it is well to preserve in print. The book may well be used in the home and in the grades. FANCY'S HOUR. By Norman C. Schlichter. $1.50. The John C. Winston Co. An attractive little volume of worth-while story poems. Grown folks, as well as children, will enjoy them. EVOLUTION OR CHRISTIANITY? By William M. Goldsmith, Ph.D. A readable little volume seeking to reconcile latest scientific theories and the Bible. Stiff paper covers, 50c. TROIS SEMAINES EN FRANCE, Livre de Lecture, by L. Chouville, Oxford University Press. $1.20. An interesting account of travel through France, written in French and making an instructive Reader for students of the language. THE HERE AND NOW PRIMER: HOME FROM THE COUNTRY, by Lucy Sprague Mitchell. E. P. Dutton & Company. 70 cts. A primer for beginners. It is built on lists of words used by six year old children. THE INTELLIGENCE OF CONTINUATION-SCHOOL CHILDREN IN MASSACHUSETTS. By Thomas Hopkins. Harvard Studies in Education, Vol. V. A valuable study of and plea for the use of Intelligence Tests and the determination thereby of the classification of pupils very early in their school life. It attempts to show that by this method the individual and society alike will be best served by the schools. LABORATORY PROBLEMS IN PHYSICS. By Angus L. Cavanagh and Clyde M. Westcott. Ginn and Company. 96 cts. Fully illustrated and admirably planned to engage the attention and interest of the pupils and to prepare them for the practical duties of various trades which most of them will enter in post-school life.